

THE PACIFIC

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THE CALL OF THE CITY.

"Do you hear the call of the city,
Do you mark how the men reply?
Thousands and hundreds of thousands,
The throngs are hurrying by.
And those who have failed are many,
And many are those who have won;
But the most of all the thousands
Are the men who have just begun.

For "youth" is the call of the city;
And the strong young men come forth
From the cheer of the Southern plantations,
From the desolate farms of the North.
From the old New England homestead,
From the lonely ranch in the West,
They bring their strength to the struggle,
They offer the city their best.

They give their youth and vigor
In eager sacrifice;
And out of the stress of their toiling
Shall the City of Beauty arise.
They are worn and spent with labor;
They are tossed aside again;
And the city is calling, calling,
For the lives of other men."

PACIFIC
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SAN FRANCISCO CONGRATULATED WIDELY.

The election of Dr. Taylor as mayor of San Francisco by a vote larger than the combined votes for the three opposing candidates is a matter for congratulation, and San Francisco is being congratulated from the ends of the earth. To have done other than elect Dr. Taylor would have been for the city almost suicidal—certainly the election of Mr. McCarthy would have been all that. And the effect of Mr. Ryan's triumph, on the minds of people elsewhere, would have been such as to have added immensely to the weakened confidence—widespread—in the will or power of the city to work out the needed reformation.

It is not surprising that the people of San Francisco go about their work these days more buoyantly. They have stood for the right, and they realize that increased sympathy and help are to be theirs henceforth from all over the land.

The Pacific is pleased to state that already is there more order in San Francisco. The people who are ever ready to violate the laws are not as bold as they were; and in different parts of the city they who are working in the ways which make for righteousness among the more depraved classes are receiving a protection from the police not theretofore given them.

Lest San Francisco should forget we suggest for her watchword for the year to come the words of one of her poets of years ago—Richard Realf—in "A Holy Nation":

"Clean natures coin pure-statutes. Let us cleanse
The hearts that beat within us; let us mow
Clear to the roots our falseness and pretense,
Tread down our rank ambitions, overthrow
Our braggart moods of puffed self-consequence,
Plow up our hideous thistles which do grow
Faster than maize in Maytime, and strike dead
The base infections our low greeds have bred."

Would that that stanza could be so emblazoned before the eyes of the people of the city by the Golden Gate that it would sink deep into the minds and hearts of men and women generally, and make certain the upbuilding of such a city as would

"Put clearer radiance into human eyes,
And set the glad earth singing to the skies"!

San Francisco bowed down to the earth by calam-

ity after calamity, natural and moral, made a good beginning last week. But has she learned the lesson God would have her learn so sufficiently as to persevere?

"Oh, I wait to see the glory of this land that fronts the West;

Land as yet unsung in story of earth's greatest and its best.

But it's future swims in brightness, and the golden Yet-to-be,

Shining with fame's spotless whiteness, lies beside this western sea."

Brotherhood! That is the word God would impress on the hearts of people here and everywhere. "Less of self, more of Thee"!

Men and women will not forget to their dying day the brotherhood of those few days following the great catastrophe which began shortly after five o'clock on the morning of the 18th of April, 1906. Inequalities and distinctions melted away, and people saw and felt in the altruism of those days, when the things of earth and time were lightly weighed, the beauty and joy of lives lived in accordance with the principles and teachings of Jesus. San Francisco must work to square for it, but must come up to that. The world must come to that.

GREATER SAN FRANCISCO

Considerable consideration has been given the matter of the consolidation of the cities on San Francisco bay during the last few weeks. It is a subject which will ere long become a very pressing one. The first step should be the consolidation of Oakland, Berkeley, Alameda and the few small towns adjacent. Then, later, should come their consolidation with San Francisco. We cannot very long have by the Golden Gate a city of any great worth to our nation or civilization unless the people doing business therein and residing elsewhere have a voting responsibility and influence. Ignorance, vice and corruption will always be rampant and uppermost in a city situated and circumstanced as San Francisco now is.

A Berkeley editor is reported as having said in a recent meeting in this city, when the question of consolidation with Oakland was under consideration, that any member of the organization of business men which he was addressing who should favor consolidation would be a traitor to the city. This of course was meant to apply to all who favored consolidation. Count the present writer and this paper among the traitors, then! We are sorry for the man who made that declaration. It shows either short-sightedness or selfishness. And no man who aspires to influence among his fellowmen can afford to be either short-sighted or selfish. We have no hesitancy in declaring it as our most deliberate judgment that a thorough study of the question on the part of thoughtful unprejudiced persons will bring the conviction that the public welfare demands consolidation. It should be, of course, on the borough plan, such as has made so satisfactory the consolidation of Brooklyn and other cities into what is now known as "Greater New York."

THE BERKELEY POSTOFFICE.

It needs no special observation these days to make it evident that affairs in the postoffice in Berkeley are being well administered. It is to be hoped that Congressman Knowland will stand with the large majority of the citizens who are desirous that things continue as they now are and immediately on the assembling of congress make certain without further effort or controversy the retention of Mr. Merrill as postmaster. Such action on the part of all our representatives at Washington, interested in this matter, would stamp them with the mark of manhood. To bow to the will of the people, especially to the will of that class of people desiring the appointment of Mr. Merrill as postmaster in Berkeley, would not be a sign of weakness, but on the contrary one of strength.

Notwithstanding the fact that Congressman Knowland wanted another for this position, there would, in the light of all that has occurred since his choice was made, be no incongruity on his part if he were to go so far now as to make a hearty recommendation for the carrying out of the wishes of the people expressed in their request for the appointment of Mr. Merrill.

Centuries ago, Martin Luther, creeping slowly up Pilate's stairway at Rome, doing penance thus for sin, when half way up arose and descended. New light came to Luther then, and the world honors him in that he began at once to live up to that light.

When Congressman Knowland stood at first for the appointment of another man for the postoffice in Berkeley he was not aware of the strong sentiment against that action. Let him act now in accordance with the new light and widely people will honor him.

This is the first time that The Pacific has spoken on the subject of the Berkeley postmastership. But we are profoundly of the conviction that the interests of the public demand that there be no change in the management now, and make these suggestions as to a course for the happy ending of an unpleasant incident in local affairs.

Doubtless some way will be found to make the present incumbent the permanent official, even without the concurrence here suggested. But on this plan Congressman Knowland can "ride in the band wagon."

FROM CONGREGATIONALISM TO UNITARIANISM.

The Pacific gives space this week to "A Statement" by the Rev. Dr. W. W. Lovejoy, who has taken the initiatory steps toward a transference of his church relations from Congregationalism to Unitarianism. Dr. Lovejoy was for several years a professor in Pacific Theological Seminary, retiring therefrom about eight years ago, devoting himself mainly since then to private teaching and to literary work.

Dr. Lovejoy is a man of beautiful spirit and fine Christian character. His life, so far as we have observed it and heard of it, has been one lived closely in accord with the principles and teachings of Jesus.

He goes out now from Congregationalism to Unitarianism, but will not by this change separate himself from the high esteem in which he has long been held widely in our fellowship. We have no comment to make on his statement. It is not disputatious; at least not in any objectionable way, and we send it forth on its mission. If criticism it must have other pens than ours will criticise.

TRI-CHURCH UNION.

The committee appointed by the National Council at Cleveland to communicate the action of the Council to the United Brethren and Methodist Protestant churches has done its work.

We quote from their communication:

"Since the meeting of the general council of the three churches held at Chicago last March, the Act of Union then adopted has been before our churches; but many among us feel that there has been insufficient time for a thorough discussion of it throughout the denomination. Some of our State and local bodies have had no opportunity to consider it; and many of those which have taken it up have been unable to give it adequate attention. Several of these bodies and a considerable number of churches have acted upon it, most of them favorably, but some of them adversely; and a minority of the delegates to the Cleveland council considered themselves to be instructed to oppose the Act of Union in its present form.

"Accordingly, the council at Cleveland when the report on the proposed union was laid before it, found it necessary to take up the Act of Union with great thoroughness, so as if possible to reconcile differences and reach a harmonious conclusion. A committee of twenty-eight was appointed, with instructions to hold open meetings at which all members of the council should be invited to report the action of the churches, and to present their own views.

"Eight of these open sessions were held, in a church always crowded, and no less than ninety-one ten-minute speeches were made before the committee, in which twenty-seven States of the Union were heard from. No other subject has ever been so thoroughly debated by our National Council.

After these open hearings, the Committee of Twenty-Eight spent the best part of three days in executive session, seeking to gather up and convey to you the spirit and intent of our churches as revealed in this illuminating discussion."

At this point the committee gave the finding of the National Council, as already published in The Pacific under date of October 24. Then the committee, which consisted of the Rev. Drs. Washington Gladden, W. D. Mackenzie and W. H. Ward, continued as follows:

"We trust, dearly beloved brethren, that you will find these words to be the utterance of a cordial and resolute purpose, on the part of our churches, to go forward with this enterprise.

"The great debate cleared the air and made manifest their intention. Some of us who have been most urgent in favor of this union began in doubt, before the Cleveland meeting, as to what our churches would do. We are not in doubt today.

"The minutes which we have reported to you above makes it plain that the Act of Union, in the main lines of procedure which it proposes, has met with the hearty approval of our churches.

"Many among us would have been glad to see the Act of Union sent down at once, as it stands, to our churches, with a brief explanatory statement of its meaning; but others thought that there were certain ambiguities or infelicities of statement which it would be better to have cleared up before it was submitted. It was proposed that we indicate the particulars in which it might be amended; but this we refused to do because it did not seem quite courteous to you. Those who favored an instant adoption of the Act of Union believed that such a policy would secure a large ma-

jority in the council, so strong was the sentiment for union of the three denominations; but it was felt that it would be better, even at the cost of delay, to adopt such measures as would secure at each step the consent of the whole denomination; and this is what, to the great joy of us all, has been secured.

"You will see, brethren, that the minutes which our National Council adopted, has three main portions. In the first of these is embodied a hearty adoption of the main principles of procedure laid down in the Act of Union; in the second there is a recognition of the fact that some of its language has been felt to be uncertain of interpretation, and that some of its detailed steps may prove uncertain in their actual working out; in the third there is full recognition of the fact that your leaders and advisers may likewise see room for its improvement in these matters.

"You will agree with us that no labor should be spared to avoid misunderstanding and to prevent division or litigation in any of the three denominations; and you will agree further with us that the prolongation of the negotiations farther than some of us had hoped would be necessary, will lead the ministers and churches of the three intual brotherhoods in Christ, into further acquaintance and warmer mutual affection.

"Therefore, dearly beloved brethren, in the name and by the appointment of the National Council of Congregational Churches, we invite you to unite with us in further scrutiny of the Act of Union, and in appointing the General Council of the United Churches as soon as possible, in the light of all the criticism which individuals in the three several denominations may have passed upon it, to consider its details afresh, and to lay it once more before the three denominations for their acceptance.

"We regret the delay, but our work will go forward with no interruption, and we shall be drawing nearer together every year. You will see that we made some decided progress in your direction by a restatement of our polity which looks toward a closer and more efficient union of our own churches. We believe that the counsel and the work in which we have been engaged is not of men but of the Spirit of God; and it will not come to naught."

The Pacic is of opinion that the denominations to which this is addressed will see the wisdom of the action at Cleveland and will unite in doing what has been so courteously asked of them.

There have been expressions to the contrary on the part of some United Brethren and Methodist Protestants; but these, we believe, represent only a small minority, and many of these expressions were made before the situation was clearly understood. Now that the action at Cleveland is fully before our brethren of these other denominations we mistake greatly their Christian spirit if they do not consent to enter into council once more. There has been no more ardent advocate of union than the present writer, who has traveled nearly 3,000 miles three times the last twenty months in order to help along the union movement, and we are profoundly of the conviction that the Congregational National Council manifested much wisdom in acting as it did act at Cleveland. No union worth while could have been consummated by summary action there. We believe that the way is open now for a union that will prove eminently satisfactory to all the denominations, and without any material change in the Chicago plan.

"WAIFS OF THE SLUMS AND THEIR WAY OUT."

The Story of a Unique Work.

A remarkable work has been done among the boys of Chicago by Mr. J. F. Atkinson, superintendent of the Chicago Boys' Club. Mr. Leonard Benedict has written a book concerning it, which is published by the Fleming H. Revell Co. of New York for \$1.00 net. This book sets forth in a graphic manner the salient features of this unique work, and is highly suggestive and valuable. The author says: "It has been my attempt to make this discussion as practical as possible; not to state theories and propound remedies for supposed evils, but rather to say what, through observation and through questioning others, I actually know to be true, and to relate what is actually being done to meet these real and definite needs. So let it be understood that this book is not sent forth merely to entertain or even to instruct; it is not a scientific treatise or a system of methods on boys' work, but rather a plea for a broader sympathy and a more practical helpfulness towards the unfortunate classes, especially the children. In the interests of Waifdom this book is sent out on its mission.

In a brief introduction the Rev. Dr. A. C. Dixon says of Mr. Atkinson that he cares for the souls of the boys as well as their bodies, and is satisfied with nothing less than the salvation of the whole boy. "This work among the boys each day in the week is very much needed, for the Sunday-school touches them only one hour every Sunday, and thousands of them go to no Sunday-school. It is difficult for the church to reach them with its regular services." It is worthy of note that Mr. Atkinson is reaching a class of boys heretofore mainly unreached by other agencies.

The following paragraphs will show the life with which the organization has to do:

"Chicago's First Ward, which extends from the river on the north to Twenty-second street on the south and east and west from the lake to the river, includes the typical slum district of the city. Here there are 36,000 souls, from forty different nationalities, and jabbering in as many different languages. Here, where sin abounds most frightfully and where the population is most congested, the agencies for good are noticeably the least.

"In order to afford some idea of the conditions as they will exist in this ward a description of one of its smallest precincts may avail. Let us consider the twelfth precinct, which is bounded on the north by Harrison street, on the south by Polk, on the east by Dearborn, and on the west by Clark street. The entire precinct is only 235 by 700 feet, not as large as many a front lawn in more favorable surroundings. In this small inclosure dwell between two and three thousand souls, and almost every nationality and color and type are represented among them. Here on every hand are reeking, crowded tenements; open, unscreened saloons, gambling dens, low theaters and cheap lodging houses and every other debasing by-product of modern civilization. This is the plague spot of Chicago.

"Included in this precinct are the worst portion of Custom House Place and South Clark street, both notorious for their character of wickedness and agency to deprave, and but few efforts to save and uplift the people. True, here or near by, are the Railroad Y. M. C. A., the Life Boat and Pacific Garden Missions, and other smaller agencies. All of these are doing noble work with their class; but none of them are to any

degree reaching the resident element of the district, at least, not the swarming children of the twelfth precinct, and it is these children who most need reaching.

"The Chicago Boys' Club has stationed itself right in the midst of this district, just outside of the precinct described, and is making its sole object to reach these children with the gospel and to give each of them a 'man's chance.'"

The thing to be noticed about this institution, however, says the author, is not so much that it is located in the midst of a vile and needy community, but that it is located in the central and strategic part of the great and growing city of Chicago.

The account of the origin and growth of this work is interesting. In November, 1901, Mr. Atkinson called together a body of settlement, charity and religious workers to discuss conditions. He said, among other things: "The street boy is here, and it is for us to say what we will do with him. If we do not lift him up he will put us down. Reformatories do not reform him, neither church nor Sabbath-school is reaching him, and we cannot afford to kill him; so it remains for us to say what we will do with him."

He estimated the cost of starting and conducting a street boys' club in the central district of Chicago for one year at \$4,000, and said one man had offered one-fourth of the amount. Of course, there was criticism and opposition, but the work was started. This is the record:

"At first, a small office was rented at No. 218 La Salle street, and the work of planning, organizing, advertising and soliciting was begun. Early in February, 1902, the plans were far enough along so that a small upper room was rented on State street, in an old building which had once been used as a Chinese 'opium joint.'"

"Into this room the first night, three little boys—typical, ragged denizens of the street—were invited. Here a few simple games were provided, and two hours of such a time was enjoyed by those boys as they had never dreamed of before. Those boys went out on the streets that night with a new and strange feeling in their hearts; they felt that they had a friend. A friend! who ever heard of a boy of the street—dirty, ragged, wicked and repulsive—having a friend, at least one outside of his own kind? But these boys realized that there was a man who was their friend, and there was a place where a boy like themselves, with tousled hair and savage, boisterous manner, was welcome.

"Within three weeks after the opening of that small room, to get to which the boys had to climb up a dark, narrow stairway to the third floor,—within three weeks that room was entirely overrun and overflowed with noisy urchins of the street. So the only thing to do was to spread out and to enlarge the quarters. Retraction was now impossible. So the entire floor was rented and a gymnasium and bathroom were installed. Later, as the boys swarmed in and the work increased, a drawing class was added, then a basket-weaving department, then shoe-cobbling, printing, manual training and book-binding.

"By the beginning of the second year, a second floor was added; the next year, a third floor; and now, less than six years since it started, the Chicago Boys' Club flaunts in large letters its sign on three buildings: one at No. 262 State street, which is just

on the edge of the levee, and draws its boys from the very center of the most contaminating influences and some of the worst dens of vice in the world; another at No. 404 State street (the girls' department), and still another at No. 188 Gault Court, which is in the heart of that notorious district which is sometimes dubbed 'Little Hell.'"

Concerning the locality in which this work is carried on, it is said further:

"Just around the corner from No. 262 State street, the club's headquarters, stands the famous Pacific Garden Mission; back of this the unmentionable scenes of Custom House Place and South Clark street. Four blocks west is a building, which is only the worst of many like it, where about fifty families reside—in most cases a family to a room. An average of 150 children call this building their home the year round."

The comment and question are: "These children are crowded out of their 'homes' on to the street; they are crowded off the street into the alley; they are crowded out of the alley into the saloons, the penny arcades, the dime museums, and the low theaters which abound on every hand; they are crowded out of these into the reform schools and into the jails. And still we complain at our burden of taxation. It is like a parent complaining at the payment of doctor's bills and funeral expenses and still leaving a disease-breeding pool in the door-yard. 'To the source of the evil!' is the cry of the age—in medicine, in sanitation, and even in politics; why not in morality and in humanity?"

A STATEMENT.

W. W. Lovejoy.

I owe it, in honor and affection, to my friends in the ministry of seventeen years past, and to others like them, to explain briefly, through the courtesy of The Pacific, why, for practical reasons, I exchange the fellowship of the Congregational body for Unitarianism.

Do I need at all to say that it is in no spirit of disdain of past associates, nor of intellectual arrogance, neither in dogmatic disputation, that I sever cherished associations? Not for one moment do I impute to others failure in loyalty to truth, or the like, as is sometimes done. I should falsify my own position in doing that. So I bespeak sympathy with what are rather spiritual and ethical attitudes than theological new departures,—at least for me.

"I found Him in the shining of the stars,
I marked Him in the flowering of the fields,
But in His ways with men I find Him not"—

is the lament of King Arthur in the Idylls. We are learning to find God best in His ways with men; and are using this knowledge to a better understanding of the stars and the fields;—joining Man and Nature. "What God hath joined together, let not man put asunder" is the word for today. So we take the Cosmos as the complete revelation and interpret Man as an integral part of it—Man in his works and ways.

"It seems His newer will
We should not think of Him at all, but trudge it,
And of the world He has assigned us make
What best we can."

So chants Clough, as he discards what he calls an

old-world phrase, "Walking with God," for his "trudge it." In other words we have reached a new "world-view;"—which is all that any theology or philosophy is, after all. And this world-view means an enlarging conception of God. This is its significance, as we add Cosmos to Bible and read both as God-manifest, the larger Logos. It is a dynamic world, not static; with "one increasing purpose" that through the ages runs, as "the thoughts of men are widened by the process of the suns;" "Evolution ever climbing after some ideal good," in Tennyson's words; not material, physical enlargement.

But one world, one Law. Progress everywhere. Hence our philosophies, and our theologies, old and new, are changing rapidly, under the universal evolutionary process. They are to be valued by their plasticity, adaptability, variability. They are never more than human systems of thought. The New Theology movement in England, led by the preacher of the City Temple, London, is summed up in the conception, "Immanence,"—God as the indwelling life and spirit of the universe in all its parts, through all its history, equally in Nature and in Man. Substitute for a philosophical term, Immanence, which has already started a dispute over Pantheism and Hegelianism, a better one, of wider use, Evolution!

"Some call it Evolution
And others call it God."

(Prof. W. H. Guthrie in "Each in His Own Tongue.") It is the same thing. So W. L. Walker, preacher, author, of Glasgow: "The Immanence of God implies the presence of the Divine Idea in the world-organism, as the potency of the whole development, and the gradual entrance of the Divine into the world, as the Divine Idea unfolds itself. This is Evolution, the unfolding of an Idea." Yes, but Alexandria long ago talked this jargon, and put it briefer—Logos. It has its uses. But Walker does not accept the New Theology; fights it, in "What of the New Theology?" Back to R. J. Campbell: "The vision of God revealed in the external world is **just the same** as the vision of God revealed by the witness of the Living Spirit within the soul. The two are **not distinct**, and never can be. Indeed the division between external and internal is **only** one of convenience. The God revealed in the universe is the God revealed in the soul, and the language of the former is only to be understood as interpreted by the latter." Whether this is Pantheism or not, it looks that way in the phrases which I have emphasized. These apart, it is the New Theology in a nutshell, and helpful to understand the modern way of uniting Cosmos and Bible, Man, Nature, and the Book, as parts of a common unveiling of the God of our worship. More beautifully Campbell says, "The higher man rises in the expression of his possibilities, the stronger becomes the corresponding witness of the universe to the essential goodness of life. . . . Do a brave and loving deed and the universe will whisper 'well done' in your soul."

What follows from this conception of Immanence—Divine-indwelling? Heraclitus' world: All things in flux; existence a Becoming. "The law of things is a law of Reason Universal, but most men live as though they had a wisdom of their own." These—the very words of the Greek philosopher, are a brief statement of what Editor L. P. Jacks would say in the last Hibbert Journal, "The Universe as Philosopher." (Pardon! Plain Reader.) Our little systems, that have

their day and use, often mistake manifestation for Reality, and so posit a static order of things; surely not the Divine Order, and hence cling to the past, and misuse Tradition, make "stiff and dead" the growing Revelation, and limit it practically to the Book. We are being weaned from all this stagnation and inertia.

Immanence—Evolution—links us with Jesus in a much more vital, organic way than any abstracter conception. "As He is—was—so are we in this world"—Kosmos, if one cares to press it; not Aeon. His uniqueness is not separation, dissociation in the common life, not even in his birth; it is but closer union with Him. The early church tried to express this as best it could, as we are doing, but their expression, forever precious, is not ours, and was not meant to forestall forever later ones. Each age of necessity interprets the mysteries of the faith in its own forms of thought and philosophy, and Jesus in none less. It is in this way that modern theological thought has given us a new, and yet not another Jesus. Multitudes, I doubt not, are coming to find him nearer and more helpful and domesticated, so to say. If not, let us revive again our language as we experience better his saving power.

How widespread is this change! "Too long has theology aimed at, and, in a way, gloried in forms of expression concerning Jesus which belong not to life, but to demonstrative science. We are in the sphere (in studying Jesus) not merely of life, but of life in its most mysterious and creative form. If we are to use language at all, we must use it not to define but to suggest." (Prof. Beckwith. "Realities of Christian Theology.") This from the teacher of theology, now at Chicago, formerly at Bangor, is only one of not a few like utterances, not all from professors' chairs. W. J. Dawson in "The Empire of Love" would charge Christianity as giving "a misrepresentation and misinterpretation of Christ."

If the Bible is indwelt, is dynamic and not static, this gives us the law of its use. Such a principle may settle all difficulties of detail in this witness of grace and guidance to our race through a chosen people. Its authority is not in the form merely, as language or history has determined these, but in the spirit that they minister. It was not made for itself but for man. How long we have known this! How feebly we realize it in practice! There is ever a curse on the letter: Thorns and briars only spring from it—as history shows. "Arise ye, depart, for this is not your rest: because it is polluted, it shall destroy you" is a prophetic exhortation fulfilling itself in the history of Literalism, whether biblical or extra-biblical. "History," says George Meredith, "when not in motion becomes a source of corruption in us." All we can assert of the Bible is that God visits men and ever teaches them by his good spirit, and that the Bible is the record of his most signal doing of what is ever being done, and its best proof.

The love which gave us the Gift gave it by law; according to psychologic law; in harmony with the universal order, which includes the laws of mind. Not all who carry about Oxford Bibles under the arm can claim to be understanding readers of it, but he who best knows life, in himself, in his fellows, in literature. Law is love's truth in all God's gifts, and most in the highest. "All's love yet all's law." We may not like to be disturbed in our easy-going, got-it-all, chop-and-change methods of using this noblest of literatures, this greatest of the gifts which the hearts and hopes of men has transmitted to us, but the time will come

when this one of our most valued religious assets will require wholly new appraisal, if it is to be merchantable.

"Great are the symbols of being, but that which is symbolized is greater; vast the create and beheld, but vaster the inward creator."

Yes, the Bible will come to its own, as do and have other literatures and authors; but slower because greater and more enduring. John Robinson was right. We have isolated the Bible, as we have Jesus, in a world which is wholly one of the relations, and knows no such thing as isolation, except of wickedness, which it is man's part to exorcise. This task of evil put out by evil borne and suffered, lifts man alongside Jesus the Christ; at last in a common and shared victory. By this path Man reunites himself with the whole of things—which is religion. "Religion is the upward reach of the soul in its endeavor to unite itself with the All of Things, considered as a Divine Order." This is the testimony of the spirit in our day; union with our fellows in social service; union with Nature in the great healing laws of her life; union with the highest ideals of the race as time clarifies these; union of nation with nation, race with race, in peaceful exchange of goods and in mutual honor in intercourse—for God hath made all of one blood—the federation of the world. For this all provincialism, selfism, philosophic dogmatism must at last give way. Our best endeavors, wholly set free, may alone accomplish it.

"But little do or can the best of us:
That little is achieved through Liberty.
Who then dares hold, emancipated thus,
His fellow shall continue bound? Not I
Who live, love, labour freely, nor discuss
A brother's right to Freedom."

"THE LOST CHORD."

By S. M. Freeland.

What ails our Christianity? Predatory wealth, municipal corruption, earthiness of every kind is running our civilization to its end in corruption, and our nation to its end in destruction, and the churches are not hindering it very much. So we are told.

But the churches are not ultimate facts in God's battles with man's iniquities. Destroy the churches all, but leave Christian souls in the community, and Christ is there with his warriors. Christianity is the ultimate thing—unless we have found with that professor in Chicago, and sundry other wise men, some better, mightier revelation of God than Jesus Christ has made. What ails our Christianity if it is fighting a losing battle for the saving of humanity in America?

I think we have lost, or are losing something out of it which must abide in it if our use of it is to be effective. I have listened often of late to the songs of the singers of God's poem of life, and there seem to be some missing tones—an effective chord is lost!

The Christ, before He went from the sight of his disciples, bade them go into all the world and publish the good news from Him that there was forgiveness for every sinner who would turn from his sins. Is it good news? Is forgiveness a thing worth while? Are not the sins of men simply the tottering footsteps of growing children—of a soul in its evolution? And Jesus said there is such a thing as eternal sin! And in his words there is such another thing as eternal torment!

The fearfulness of sin, the dreadfulness of guilt-

ness, who can understand it except the one who stands by Calvary! One day I listened intently to one of our great Congregational preachers; he stood by Calvary, and he saw no guilt!

Philip preached to the eunuch about the Christ from the fifty-third chapter of Isaiah. Matthew tells us that Jesus said at the supper the wine was his blood shed for many unto "remission of sins." John quotes him as saying: "Greater love hath no man than this that a man lay down his life for his friends." The winsomeness of a love which gives itself utterly, at any cost, to the beloved, this is the other tone of "the lost chord." Paul says: "For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and He died for all that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

The leading professor in one of our leading theological seminaries instructed his class, not long ago, as to what was the Christianity of John and Paul, but made them understand that it was not his Christianity. It was the Christ and the Christianity which John and Paul preached who and which conquered the Roman Empire and gave us the Christian civilization of our modern time, and no other Christianity can save that civilization or win men to a righteousness which has in it the possibility of the forgiveness of sins. Self-sacrificing Love, seen to be making its utmost sacrifice, this alone is the mighty thing to win a responsive love, obedient, true, transforming. Jesus Christ is Saviour not for his teaching, but because in him is God's love at its utmost sacrifice.

THE CHURCH, THE SERVANT OF THE LORD.

[The article with the foregoing caption was the annual sermon before the General Association of the Congregational Churches of Northern California, given by the Rev. Dr. R. C. Brooks of Pilgrim Church, Oakland, at the meeting at Reno, Nev., the first week in October. Its publication in *The Pacific* was requested by the Association.—Editor.]

Text: "Who is blind but My servant, or deaf as My Messenger that I send? Who is blind as he that is at peace with Me, and blind as Jehovah's servant?"—Isaiah 43:19.

The occasion determines in large part the message. When a company of Christian people come together once a year for the consideration of interests that are neither local nor temporary, but are universal and timeless, it would seem imperative that they should be led either to fresh consideration of the fundamental import of the message the church is to bring men or to those outstanding characteristics of the changing order in which we live by which the work of the church must be conditioned and to which her timeless message must be made both intelligent and persuasive and in the light of which her activities must be determined.

I shall have accomplished my purpose tonight if I can bring you with some degree of freshness some facts of your familiar knowledge through which we may see the time in which we live and through which we may gain a fresh hold upon the timeless message by which the ills of humanity are to be cured.

I have chosen for our text the strong and stirring word of the prophet, not because I want to repeat the cheap and ill-considered accusations against the Church which are being freely tossed about from the pulpit of

the evangelist, from the pages of the ten cent magazine, and from the street orator, but because I believe we need above all things the thought provoking and soul-stirring conception of the Church of Christ which the prophet cherished for his nation, for it was the consuming desire of this great man of God that his people should recognize itself as the servant of Jehovah chosen for a great mission.

It was his business to make clear to them the providential meaning of their history, which was, as he believed, to establish justice among the Gentiles, to be a light to the nations, to open blind eyes, to bring out the prisoner from the dungeon, and them that sit in darkness from the prison house.

It was the tragedy of Israel's history, a tragedy that broke the heart of more than one prophet, that she did not recognize her commission as a servant of Jehovah. Israel readily believed that she was the recipient of Jehovah's favor, and in that she rejoiced, but she did not awake to the mighty responsibility her high privilege involved.

The text is one effort of the prophet to arouse his people to their sublime call to serve.

Because Israel was unfaithful to her trust, therefore the hope of the faithful centered about the coming of One who should do what Israel had failed to do, who should be the Suffering Servant of the Lord, who by his love and his pity should redeem them and so prepare a highway for the nations.

The inspiring conception of the task of the Servant of Jehovah, as foreseen and outlined by the prophet and as realized by Jesus, the Redeemer of men, is the program for the church of Christ. That no one doubts.

But the approach of the church to its task must be through the conditions which are peculiar to its own time. Our message is a timeless message. It is therefore adapted to every time and must be preached so that every man will hear it in his own tongue. It is a universal and eternal Christ whom we preach. He is therefore able to meet the needs of every man.

But Christ must be so presented that He will stand over against the needs of the man in the school and on the street before we can expect either of them to hear or to heed.

Every messenger of God is conditioned by the intellectual, social and spiritual peculiarities of his time and might as reasonably preach to Chinamen in Greek as to expect to permanently help his own time by using a vernacular which was born in a totally different atmosphere and has never been reborn in the travail of soul through which our own time is passing. We cannot run the mill with the water that's gone by.

What, then, are the peculiarities of our time by which the messenger of Christ is conditioned?

Let me speak of three. The time in which we live is scientific, scholastic and materialistic.

Intellectually the age is scientific. I mean by that to describe not a body of new knowledge which the past half century has added to our mental equipment, but an attitude of mind in the light of which everything is a fit subject for investigation; nothing is too sacred to be exempt. Indeed, the more sacred and important any article of faith may seem to be the more rigidly and thoroughly is it to be examined.

Men reason today, not by deduction from dogmas assumed to be true, but by induction from facts which are settled beyond controversy. The principle of authority by which men once understood that a man or a body of men or a church or a book supposed to be

speaking for God had spoken or could speak the final word concerning all things or concerning anything, that principle has completely broken down and cannot be re-established, but the New Testament principle of authority which is strictly scientific, that truth is authoritative, that truth will set men free and that the spirit of truth will lead into all knowledge has come to prevail, but the Church of Christ, the Servant of the Lord, does not seem to know it, or if she knows does not yet adjust her message to it.

I am not unmindful of the great and growing body of men in the church of Christ who are absolutely loyal to the spirit of truth. Thank God for them, the true prophets of the Spirit! But I am thinking of facts like these—the great and widespread indifference of educational leaders to organized religion on the one hand, and equally the widespread indifference of religious leaders to the methods and results of scholarship on the other hand, not in our seminaries, but in our pulpits and our pews.

On both sides there are many notable exceptions which serve only to emphasize the general divorce between the intellectual life of the church and the intellectual life of the school.

I am not concerned now to justify such an assertion, although the facts are abundant which lie close at hand for its verification. I assume that you know it to be true and am concerned to point out certain deplorable results flowing from that condition which constitute a great appeal to the church of Christ today.

First—I point to the great stream of young people who have been and are going from our Christian homes and churches to our colleges and universities, founded originally by Christian men, who find themselves there in a new intellectual climate in which their cherished religious beliefs do not readily grow and in which eventually for thousands of them they are completely uprooted. A young man goes from a Christian home to the university. In the early part of his course he hears echoes of discussions which reveal to him that many of the men whose scholarship he respects believe things which seem to him quite incompatible with what he has believed to be the Gospel.

Later, he discovers that many of the men whose scholarship he most respects and whose lives he honors stand apart from the church. The scholarly men in our universities who are thoroughly interested in the church of Christ are not in the majority. He himself begins to doubt and then to investigate, and when the day of his graduation comes the church of Christ no longer has any interest to him. The truth would seem to be that institutions founded in large part by Christian men are educating a generation away from the church of Christ. Where is the difficulty? Is it in the church of Christ or in the university, or both? Can the church of Christ afford to be blind to such a situation?

Second—I point to the fact, which is not simply an uncertain inference from the foregoing, but is a fact to be verified by independent investigation, that the men and women in our cities and villages who have been trained in our universities and colleges are not found in large numbers in our churches.

Church membership today is composed of men and women, who, whatever their culture may be, are not college bred, are not scientifically trained. Did you ever hear it said in reply to the query: "Is such a man a church member?" "Oh, no, he is a scientist."

A recent census taken of one denomination in the city of Chicago numbering between twenty and thirty

thousand communicants, showed that with two or three exceptions not one in fifty was a college graduate. Understand I am not casting any reflection upon the quality of church membership, as it is. I am simply pointing to a fact which needs to be frankly faced and understood and changed.

Third—I point to the fact, flowing inevitably from these two facts, that there is a strongly felt suspicion between the church and the school, a divorce between the intellectual and spiritual leadership of the day. The facts which illustrate this are abundant. Let me cite two.

In a convention of Christian workers, recently held in a sister state, attended by a representative body of student girls from the colleges and universities of the Northwest, these young women were warned by the leaders of the conference against the wickedness of doubt, against the godless teaching prevalent in our schools, and were exhorted to hold fast their faith to the end in spite of hostile influences which were assumed to be within the school. A wise man from the East, whose genial personality and whose great ability for public speech commended him to all who heard him, was brought on for a series of addresses on the fundamentals of faith, because his theology had been uninjured by modern scholarship, and the good man did not know that he brought darkness and not light to the girls who had learned to think and was administering soothing syrup to those who wanted someone else to think for them. A pastor who is a recognized leader in a sister denomination recently commended a certain type of preaching and of thought because it produced results, according to the statistical devil, and because it was "safe."

Unfortunately, that sort of intellectual indifference, if we call it nothing worse, is regarded by many scientifically trained men outside the church as characteristic of the man in the pulpit and in the pew, and it must be confessed that the church has not as yet made it entirely clear that it is not so.

"Who is blind but my servant?"

Now for the church either to fight or to ignore scholarship is to divorce itself from sympathy and co-operation with the great intellectual forces which are reconstructing the world of thought and which must eventually have a large part in shaping these conceptions upon which the spiritual life of the generation must depend; it is to surrender all hope of interpreting the things of God to thoughtful men and is to refuse obedience to one of Christ's great commands: "Thou shalt love the Lord thy God with all thy mind."

What now shall the church of Christ, the servant of Jehovah, do to save the situation? Three things at least.

First—Become intellectually open-minded, in the pulpit and in the pew. By that I do not mean that you are to count everything an open question. The mind is made for certainty, not doubt. Build with all the strength of your mind and heart upon the great realities of faith which are as immovable as the everlasting hills, but cease from that subtle infidelity which guards formulas while it kills faith. Permit the most searching and rigid investigation to have the right of way. If there is anything in the intellectual structure of our faith which cannot bear the light of day we want to know it. Keep nothing back because it is safe or because it produces results. Let there be no shadow of suspicion that the minister in the pulpit says one thing and the man in the study believes another, and let

there be as little occasion for suspicion that the man in the pew assents to one thing on Sunday and declares his faith in quite another thing on Monday.

Second—Become intellectually large-minded. It is never necessary that all Christians think alike. To agree to think alike is to agree not to think at all. Shall we never learn the catholicity of the Master with his sheep of other folds? It is to be charged to the blindness of the servant of the Lord that such men of God as Phillips Brooks and Horace Bushnell must spend no small part of their strength in reluctant self-defense against the small minded abuse of the church to which they belonged; that such great and good men as Agassiz and Dana and Gray should have been nearly driven from the church by the blind and passionate opposition of ignorant and self-appointed guardians of the faith. Why cannot Peter and Paul preach the same eternal Gospel, each in his own strong and earnest fashion, unhindered?

Large-mindedness is not indifference to another man's creed, but it is whole-hearted devotion to the Spirit of Truth, which means profound reverence for personality and abiding faith that the mind of man is made to know the Truth of God and will arrive, when led by the right spirit, if unhindered.

Third—There is great need that the Church of Christ should converge once more on the great themes of the Gospel. The new knowledge deals with the old realities. And the great realities of life are the same yesterday, today and forever. Scholarship is not the most important thing in life. It is good only as it becomes the servant of the spirit. Men need to believe today not less but more. More profoundly, more intelligently, more devotedly in God, in Christ, in the Spirit, in Man, in Salvation through Christ, in the Eternal Life, in the Kingdom. The church must do something more than praise her past or dream of her future to speak to men in soothing and congratulatory terms as the children of God. She is called upon to arouse a great moral discontent among men who are living godless lives, whether in the school or on the street. She must learn to put the eternal truth of God over against the spiritual needs of men.

A great Macedonian cry goes up from the moral necessities of our time, necessities occasioned by the intellectual climate in which we are living. Will the church be equal to her God-appointed task?

Second—In the second place, our time is socialistic. Without attempting to justify the use of such a word, I mean by it to describe the wide-spread and exceedingly significant social unrest, in which the socialistic propaganda has taken root and grown with such astonishing rapidity. Time does not permit any attempt to analyze this social unrest further than to say that it is not chiefly the outgrowth of a desire for better wages. It is the outgrowth of devotion to certain ideals, sometimes, doubtless, a blind and passionate devotion, but none the less the present unrest is the child of idealism and can be satisfied only by the enthronement of certain conceptions which are essentially Christian. It is a protest not simply against economic poverty but poverty of life. It is a demand not simply for better houses and shorter hours, but for industrial fraternity, for social justice, for economic peace.

Now, the plain fact is that the two great movements in our time which seek for social betterment, one through the churches and the other through industrial and socialistic organizations, have not only refused co-

operation but have taken the attitude of ignorance and distrust toward each other. Let the church take her share of the blame for this. She has often either been indifferent to or unduly sensitive to the ignorant and unjust criticisms passed upon her and has too often been ready to answer in kind, by criticism as ignorant and unjust even while she has permitted labor leaders to stand alone as champions of social justice and fraternity. What ought the church to do?

If the servant of the Lord is wise she will have absolutely nothing to do with the programs of economic reform.

In our present industrial crisis she is face to face with the temptation of Christ in the wilderness. To prostitute her supreme purpose to some inferior good; to enter upon a short cut to the kingdom in response to a popular demand and so lose entirely the goal for which she started. There is real insight in the remark of one who said: "Jesus laid down His life to prevent a revolutionary and unintelligent effort to realize His new social order." The social and political abuses of the time were frightful. The need of social and political reform was recognized. The program was clear. The opportunity was great. The pressure was intense. It is not irreverent to say, had Jesus yielded to the temptation we would never have heard of the church of Christ, and Jesus instead of becoming the Christ, the everlasting disclosure to men of the heart of the Infinite, would have been another disappointed leader of revolt, the maker of a temporary program. The church of Christ has forgotten her high calling when she descends to the level of a program maker for economic, political or social reform.

But, on the other hand, the church is profoundly and constantly concerned with the demand for economic justice, with the effort to secure for all the rights of our common humanity, with the enthronement of the kingdom of God in the common life of the world. How shall she contribute to that end?

Chiefly by the serious and steadfast effort to develop a quality of life on the part of her members which shall express itself in their social activity in accordance with the principles of the Gospel.

It must be made clear that a selfish man is not a Christian man, that a man who treats his brother unjustly in a business transaction on Saturday cannot atone for it by worshipping God on Sunday, that a man who grinds the faces of the poor by unjust exactions, until their very lives are made bitter by hard bondage, cannot satisfy the conscience of the church of Christ by great endowments freely provided. Let the church demand once more in her members justice, mercy and humility. Let her make it her chief business to produce God-fearing, man-loving lives. Let the men and women in her pews recognize that their chief business in life is to establish every relationship in the spirit of Christ-like love, and then it can no longer be said that the church is supremely concerned to bind up the wounds of a bruised and fallen humanity, while the crop of thieves increase, but she will be recognized as the inspirer of every man who helps to clean the road from Jerusalem to Jericho.

I had wanted to say a further word tonight. The time for it has nearly passed. Let me, however, mention it, for herein lies the supreme opportunity of the church and her highest message.

The age in which we live is not only scientific and socialistic, but it is materialistic. By that I do not mean that the philosophy of materialism is widely be-

lieved. As a philosophy materialism seems to have received its death-blow. As a practice it is widely prevalent. In saying this let it not be thought a part of the cheap condemnation of riches and rich men. A rich man who is entirely controlled by the principles of the Gospel in getting his wealth and in its distribution is one of the noblest works of God. I am not speaking of riches or of poverty, but of the fact that rich and poor alike are strongly controlled by materialistic standards in the common walk of life.

We are still thinking of the goods of life more than of the good in life. Young men and women are more concerned to make a living than to make a life. In many quarters more concern is felt about clothes than about character. We are not exactly money-mad, but we are in the home and school and church as well as in business, society and politics, intoxicated with the praise of prosperity, with the desire for bigness. All of this will be clear without further analysis or greater detail.

This condition puts a heavy responsibility upon the servant of Jehovah, which cannot be discharged by the man in the pulpit. The average man feels strongly the attractive materialism of business and pleasure. He has not yet discovered the power of seeing the invisible nor has he come to recognize that the unseen and eternal hold the real values of life for us even now. He will not be convinced by argument, but he can appreciate the power of a creed wrought into a life of Christ-like helpfulness. His doubt about the Father will vanish when he lives by the side of a true child of God, whose self-forgetful life puts in concrete form the Gospel which we preach. The Word must still be made flesh, dwelling among men in grace and truth and love.

To you, O Servant of the Lord, is given the unequalled privilege of preaching the Gospel by the restless-argument of a Christ-like life, and the world is perishing for need of the Gospel which thus you may bring.

DRAWN FROM AN ENGLISH WELL.

W. N. Burr, La Jolla.

I have just been glancing through a late number of "The British Congregationalist." It is enticing reading for any sort of a true-blue Congregationalist, be he British or American. The editorials are thoughtful messages to thoughtful Christians, concerning the present day life and service of the church. A sermon by the Rev. R. J. Campbell, of the City Temple, London, on "The Spiritual Baptism of Jesus" is, in the main, a real uplift for the soul, much more so than "New Theology." The "full and descriptive reports" of the recent meetings at Blackpool of "The Congregational Union Autumn Assembly" furnish a feast that is both "filling" and inspiring. But may our American Congregational Assemblies long be preserved from one accessory that seems to be demanded in England! A few weeks ago I read certain comments on American church life by a prominent English preacher who had been visiting on this side, and among other things he said: "May the day never come when our English churches shall have anything like the American quartette to do their singing for them!" But I, said to myself as I was reading one of the opening paragraphs of the report of the Blackpool meetings: "Whatever there may be about the American quartette that is undesirable, the Englishman is not the man to be throw-

ing stones at it so long as he lives in this sort of a glass house." May I explain by quoting a portion of the paragraph to which I have referred: "The meetings are for the most part being held in the Winter Gardens, one of those huge, garish sort of buildings that popular watering-places delight in running. So far as the purpose of the Union Assembly is concerned it answers the purpose admirably. Connected with it are a suite of rooms affording accommodation not only for the meetings, but also for all the other conditions necessary to a large assembly. There are offices for the secretaries, both local and general, writing-rooms and tea-rooms, and also the necessary smoking-rooms. What the delegates would do without such accommodation we do not know. Here they can escape when the speeches are dry, and here they can gossip to their heart's content. We sometimes wonder whether some delegates do not spend as much time in the smoking-room as in the hall where the meetings are held." It is "all in one's bringing up," I suppose, but some of us would much rather be brought up on "the quartette" than on tobacco smoke.

But it was just to call attention to a bit of good reading that I found down in one corner of one page of "The British Congregationalist" that I picked up my pencil a few moments ago. Read it, good people, and let it soak in:

"The Rev. W. K. Burford (Plymouth) made, a strong attack on the sensationalism of the 'yellow press and the yellow pulpit' at Okehampton last week. He said this was an hysterical, neurotic age, that fed on what stimulated and excited. The strong, pure, sober things on which our fathers lived did not appeal to the present day. The greater part of the press did not exist to inform, but to play in a vicious way upon the pampered and jaded nerves of a demoralized public. Newspaper reading for the million had become a sort of mental dram drinking. The public mind was being enervated and brutalized by the dominant school of journalism. He did not blame the journalists so much as the public. If the people did not call for this sort of thing it would not be provided. The public would have crude sensations, and the greater part of the press had capitulated. One of the keenest temptations today was to follow the press and the stage in their appeal to the modern thirst for excitement and sensation. The way of the churches did not lie in that direction at all. If the church was not kept going by the plain and faithful Gospel it would not be by novelties, tricks and sensations. They must meet the tendency of the day not by sensationalizing but by vitalizing; not by putting tinsel on the Gospel but by getting a firmer grip on it. If the plain Gospel failed he knew of nothing but to stand aside as a beaten and broken man. The failure in the past had been because they had put fumbling hands on the hilt and had never yet gripped and swung the sword."

All of which must be taken well into account as the church faces its present-day problems.

DEATHS.

Camp.—On the 2nd of November, at Seattle, Wash., of tuberculosis, Mrs. Hettie Louise Camp, aged 43 years, wife of Elaton H. Camp and only daughter of Rev. Samuel Greene, D.D., superintendent C. S. & P. S. for Washington.

NOTES AND PERSONALS.

Governor Frear of Hawaii, en route to Washington on governmental matters, is spending a few days with his parents, the Rev. Walter and Mrs. Frear, of Oakland.

Professor Lovejoy will read a paper at the meeting of the Congregational ministers of San Francisco and vicinity, next Monday, on "The Call of the Day."

The Rev. H. W. Bowman of Niles was approbated recently by the committee of the Bay Association and has taken charge of the work at Beckwith and Sierraville.

Secretary Wikoff of the Church Building Society has returned from a trip to Oregon and Washington and is trying to master the keyboard of a fine new typewriter.

Word comes from the Rev. and Mrs. E. L. Walz, who are East in the interests of the Green Street Church, San Francisco, that one Sunday-school has promised to raise \$2,500 for that work.

The Rev. J. R. Knodell of the Anti-Saloon League is in Oregon assisting in a temperance campaign of a few weeks in Portland and vicinity. The Rev. Dr. Chapman and other California workers are there also.

The Rev. Dr. McLean began last Sunday in the First Church of Berkeley a series of five half-hour talks on the Holy Land. They are given immediately after the morning service. The one last Sunday on "Nazareth and the Childhood of Jesus" was of great interest.

The Rev. E. J. Singer is greatly improved. He was able to attend church in Berkeley last Sunday. He plans to go soon to Paso Robles or to Paraiso Springs, so as to have the benefit of a climate a little removed from the coast and the curative help afforded by the springs.

Professor Overstreet of the University of California is giving each Sunday morning, in connection with the religious education work of the First Church of Berkeley, some valuable talks on "Greek and Roman Ethics in Relation to the Ethics of Jesus." They are for young men in the high school and in the university.

The California Home Missionary Society has engaged the Rev. H. E. Jewett as office secretary. Mr. Jewett's acquaintance with the churches and his many years of service as a member of the executive committee of the society fits him admirably for this position. He is learning to use the typewriter, and the correspondence will be attended to by him.

Major-General O. O. Howard, well known throughout the land not only for his distinguished military career, but as an author and lecturer, has, undoubtedly, had to do with more Indian chiefs than any other man, in either civil or military life, now living. He has written of the Indians he has known, and fought, and made friends with, for the boy readers of St. Nicholas, and these exciting true stories will be published in St. Nicholas during 1908, under the caption, "Famous Indian Chiefs." General Howard is widely known and highly esteemed on the Pacific coast, and his articles will receive hearty welcome here.

Among the Churches.

California.

Avalon.—Five were received by letter at the communion service, November 3d, the eighth anniversary of the pastorate of Chas. W. Williams.

Sonoma.—Rev. W. C. Day has accepted the call to this church, and a committee is now arranging comfortable quarters for himself and family.

Ferndale.—The work is going on well here; reports show an increase over last year, and it is hoped that this year will be a record-breaker for Ferndale.

Niles.—The Rev. F. V. Jones conducts a service on Sunday afternoons at the Masonic Home at Decoto. There are 45 young people at the Home, varying in age from five years to nearly eighteen, at which latter age they leave the Home. The old people number an hundred, and from 40 to 60 of these attend the services, their ages ranging from 70 to 96. At Niles the work goes on encouragingly. Four persons were received into membership at the last communion service.

South Berkeley.—At the recent communion service a man 75 years old made confession of Christ and entered into the fellowship of the church—a retired sea captain, and at one time a commander in the navy. Eight persons were received at the communion service, five on confession. The church has voted to help support a young Chinese missionary in the work at Shansi—the grandson of one of the native Christian martyrs at the time of the Boxer troubles, and who was then consecrated and pledged to the work of Christian missions in China.

Long Beach.—The Rev. Chas. W. Pease has resigned the pastorate of the First Congregational Church and will retire from the active work of the ministry. Mr. Pease is quoted in a press dispatch as saying in substance that he felt that "when a pastor could not realize certain ideals he had for his congregation, he ought to give way to some one else. He had served to the best of his ability, but his pastoral work had not been a success, and he had decided to retire from all active public work, live on a ranch, and give to the public in another form some of the thoughts and ideals he had been giving from the rostrum."

Rio Vista.—A large number gathered at the annual meeting last Friday evening and thoroughly enjoyed the report of work accomplished during the past year. Notwithstanding the financial stress brought to this community by the floods of last spring, the treasurer reported all bills paid. The remarkable part of this financial showing lay in the fact that no subscriptions had been solicited, all contributions being voluntary. The Ladies' Aid reported a sum of nearly \$400 as the result of a recent festival. This will be used to make necessary improvements on the church property, as well pay for those particular objects which the ladies have ordinarily taken under their charge. The Missionary Society had distributed about \$30 to the two boards. A Senior Endeavor of 30

members had been organized three weeks. The Kings Daughters announced a gift of individual communion cups to the church for the first of next year, and the Sunday-school reported a normal class just started. The church voted to resume benevolences to our National societies.

Berkeley First.—The annual meeting was held this year on two evenings—Monday and Wednesday of last week. The reports showed good conditions. Eighty-six persons were received into membership during the year, making the enrollment at present 577, which includes the six received at the last communion. The report of the church treasurer showed disbursements for the year to the amount of \$8,695 for current expenses and benevolences. On Wednesday evening, 276 persons partook of the annual dinner, after which the Rev. H. E. Jewett, the church clerk, summarized the reports from the various departments. Referring to the degree of divinity which had been conferred on Mr. Hopkins, the pastor, by the University of Vermont, and to the opportunity which came to the pastor to go to the pastorate of the First Presbyterian Church at Albany, New York, Mr. Jewett interpreted the "D.D.," in the light of the affection in which Mr. Hopkins is held, as meaning "Dear Doctor, Don't Depart." One of the pleasant events of the evening was the presentation to the pastor by Professor Buckham, on behalf of a large number of the members of the church, of a hood and gown, emblematic of the degree recently conferred. Prof. Buckham said in his remarks: "A preacher of gifts and eloquence and ability; a pastor wise and discreet, loving and successful—a friend loyal and true; we congratulate and thank you for what you have done for this church!" Since Dr. Hopkins came to the church three years ago, there have been 308 accessions. Of the 86 received during the last year, 36 were men.

WASHINGTON.

Meyer's Falls.—Meyers Falls is raising money for the purpose of building a Congregational church. Already six or seven hundred dollars have been pledged. A Congregational church is much needed in that town. They have never had a church building.

Seattle Ministers' Meeting.—Drs. Van Horn and Smith told the ministers their impressions of the National Council. This body has framed notices scattered throughout the hotels and boarding houses of the city giving the locations and hours of service of all the churches of Seattle. Many strangers thus learn of the nearest Congregational church to their temporary abode, and when they settle permanently know where to look for a permanent church home.

Ritzville.—Evangelists Clapp and Thomas have just completed a very successful campaign at the First church. This church is growing in numbers and influence under the able leadership of Rev. Wm. M. Proctor. Mr. Proctor was mainly instrumental in obtaining from Mr. Carnegie a gift for a library building. Besides being secretary of the library board, he is probation officer for Adams county. The men's club held a meeting Oct. 27th, attended by over forty men. Principal Harry M. Shaffer of the Cheney Normal School, delivered the address. The occasion was so pleasant and profitable that the men voted unanimously to hold another meeting in November. Lincoln Castle K. O.

K. A., the Boy's Club, are to be congratulated upon the neat and interesting "Messenger" issued by them as the church bulletin. This is a useful work, becoming very popular with the boys' clubs in many places. It might be helpful to other churches to interest their boys in such an undertaking.

Seattle, Columbia.—November 3rd, twenty-seven were received into the church, giving a total membership of 192. Four of the twenty-seven came by letter, twenty-three by confession. A large of these first made open confession of Christ during the special services recently held here by Mr. Clapp and Mr. Thomas. Four nationalities and six denominations were represented in the list. Six infants were baptized, among them the child of a Swedish Lutheran woman and the child of a Catholic mother. During the last six years this church has furnished material for starting the membership of seven other churches in its territory. The last of these is a German Lutheran church. It was the privilege of the pastor, Rev. E. D. Weage, a week ago to give the only English address at the dedication of their new building, two blocks from this church.

Colville.—Several new members are to unite with the church within a few Sundays. The pastor, Rev. G. H. Wilbur, is soon to begin his third year with this church. All departments, such as Sunday-school, Endeavor societies and kindred organizations are in a very flourishing condition. A representation of all the churches in Stevens county met in the Congregational church in Colville on Oct. 24th and 25th, for the purpose of re-organizing an inter-denominational Sunday-school Association. At the opening of the convention Rev. G. H. Wilbur, the pastor of the church, was elected moderator, and Mr. Geo. McCrea, of Chewela, as scribe. Sixteen Sunday-schools in the county reported either by pastor or delegate, and twenty others were heard from indirectly. An interesting feature of the program was an address by Rev. W. C. Merritt, the international Sunday-school field worker, on the subject, "A Trip to Rome, or the World's Fifth Sunday-school Convention."

PETALUMA'S NEW PASTOR.

Petaluma is to be congratulated in securing Rev. R. W. Rogers of Prescott, Arizona, for pastor. A graduate of Beloit, and of Chicago Theological School, his work has been mostly in the inter-mountain region although he immediately upon graduation served for a few months a church in Chicago. He was at Weiser, Idaho, for two years, and in 1904, through Rev. Dr. Kingsbury, he was called to Prescott. In the three years of his labors, the membership has grown, a fine new brick edifice costing \$12,000 has been erected, aid being extended by the C. C. B. S., missionary operations have been carefully guarded, and the whole life of the church stimulated. Under his leadership Prescott has reached out to bless Arizona, and the new enterprise at Humboldt was due in part to Mr. Rogers' warm espousal of the movement. Believing he could reach many with his pen who never came within hearing of his voice, he established "The Arizona Christian Miner," a monthly paper, devoted more particularly to the type of men found in the mining camps. Business men encouraged him with their advertisements and so the enterprise has been a financial success, as well as helpful in moral and spiritual lines. Mr. Rogers is a strong preacher, studious in his habits, affable in his

manner, a faithful pastor and whole-hearted in his devotion to the Master's work. Prescott regrets his departure, and would gladly respond in various ways in order to retain him, but the high altitude—about 5,000 feet, renders a change to sea-level wise, if not indeed imperative. We rejoice that such a fine field in California has opened its doors to him and feel confident Petaluma will find him and his devoted wife worthy leaders in all good things. May the union grow stronger with advancing years, and the day be far distant when the bond shall be broken. H. H. W.

CORONA CHURCH CELEBRATES ITS TWENTIETH ANNIVERSARY.

November 3 and 4, given up to jubilee, were great days in the history of our church. With sunny skies and green fields of Paradise, church renovated and beautified, with two old pastors and their wives and other friends present, the people gave themselves up to happy reminiscences, renewing old acquaintance, and planning for large work.

On Sunday, Rev. J. S. Jewell, now of Claremont, preached the morning sermon with the theme, "The Permanency of the Church." Spiritual Fellowship was the keynote of the afternoon service, at which were household baptisms, receptions of a strong group of new members, a sermon by Rev. W. H. Wolcott and the Sacrament of the Lord's Supper. In the evening Secretary Melville Tenney gave a splendid address on "The Greatest Enterprise in the World."

Monday noon a banquet was held in the church auditorium with every chair occupied. The pastor, Rev. Chester Ferris, acted as toastmaster. Several letters from absent friends were read which with the brief speeches of several present brought out the story of hardship, struggle and growth of the church. The first pastor, Rev. Horace Houlding, now a missionary in China, preached from a lumber pile when as yet there were no framed houses in the community. Those were hard times. The early withdrawal of the Methodist brethren left but one family to greet the next pastor and wife, Rev. W. H. Wolcott, who, however, boldly grappled with the situation and added many members.

He was followed by Rev. J. S. Jewell, who served seven years, which were full of success. Rev. W. N. Burr followed with a sweet and wholesome ministry of nine years.

The church has now reached a point of strength which promises a forward movement in all lines. With its benevolent contributions and pledges for local work nearly doubled the past year, with its membership grown to 150, its greatly increased efficiency ought to count increasingly for the kingdom of God.

The jubilee closed in the evening with a platform meeting. Supt. J. S. Maile spoke inspiringly on "Men and Evangelism." President George A. Gates sounded the trumpet of "A New Day"—a new day in clean, temperate municipalities, and in the sense of right through our land. That new day which is dawning through our country has, we hope, dawned brightly upon our church in Corona.

"WHAT WOULD JESUS DO?"

Opinion as to the Japanese or Chinese Question Largely Depends Upon the Viewpoint.

If you believe that mankind is divided into different races and nations, each striving for itself, largely

regardless of the welfare of the others, we shall hold certain views regarding the exclusion of Orientals.

On the other hand, if we accept the teaching of Paul that "the Lord of earth and heaven made of one every nation of men for to dwell on all the face of the earth," Acts xvii: 26, and believe that when we say with Jesus, "Our Father," we include the whole human race in the brotherhood of man, we shall take quite a different view regarding the brown or yellow brother who comes to do our menial service and take care of the crumbs that fall from our table, both literal and figurative.

It is the thought of many that in the providential course of events these representatives of other nations are sent to us to learn of Him who "is the way, the truth and the life."

C. H. LONGFELLOW.

The Home.

A LOST MINISTRY.

The Home and Its Influence Disappearing.

There was once a ministry of the home. Tradition tells of the evening hours when the whole family gathered before the fire or about the evening lamp and in unrestrained communion and comradeship, laid some sure foundations of character. But it is tradition; there is nothing of that kind now. There is no time for anything so simple and quiet; the dinner is hardly over before there is the rush lest someone be late at the theater, or concert, or party. The members of the family are scattered to find congenial spirits or to gratify personal tastes. If one were to propose that the whole family remain at home for the evening and have some pleasant readings, and some good comfort and peace, such an one would be placed in the doctor's care within an hour, to be treated for nervous exhaustion. If there should happen to be nothing doing outside, who would think of so stupid a thing as just sitting together and talking of home affairs!

The children are early sent to bed so they may be strong men when they grow up and able to enjoy the modern dissipation called life. They learn soon to think of childhood simply as a period of probation from which dissipation is redemption. If there are any joys for the little ones, they are but make-believe of what the older ones are doing, and so-called "favored ones" begin to dress and go as soon as they are out of long clothes.

The young people stay at home only when some others from the outside are coming to make home tolerable. They are all grown up and their tastes are cloyed before they are out of knickerbockers. They think in mature if not aged language, and act as a-weary of the world.

The older people require extremes of sensation before they take notice. What is a picnic once in a summer when there is a "Wonderland" or "Luna Park" every day in the week? How stupid jogging along after a horse, when one can chute the chutes! What is the evening lamp when the heavens are besprinkled with fireworks!

The "home" has become but the lodging-house and lunch counter. Its furnishings are determined by

neighborhood competition. It is the place to go out from to find pleasure.

No parent would presume to instruct in even the most primary education, because of new systems which make the child of ten the educational grandfather of his mother and the patriarch of his father!

As for religion, what elder would dream of mentioning such a theme as other than a speculative period of past ages. The ministers have killed faith by preaching doubt, and though the aged may look back with secret longing to the time when they believed something and were content and happy, they would not mention such a thing after the minister had warned them against credulity.

Once upon a time, so it is related, in days of old, after an evening of splendid enjoyment, when old and young were tired with a glorious mental and physical romp, the old father got down an old Bible—not a divinity limp, with red under gold edges, with an index, and a concordance, and a Bible dictionary, and a treatise on its probable origin—but just the old-fashioned book, and the family all became quiet while he read a few verses of the great poem of God. He did not tell what it meant, he just read it, and let it sink into the minds. And then he prayed—really prayed in gratitude for the joy and worth of life, and committed them all to the great loving care of the heavenly Father, and then with happy "good-nights," they went to bed—and men and women got up in the morning! The men and the women who gave us this country and its institutions.

But this is all a story of olden times. There is no time for such things now-a-days; we are too busy to bother with truth, and heaven, and God; we want fun, and we want just as much or a little more than other people.

Yet out of that simple past with its ministry of simplicity and truth, there came richer and better and happier lives than we are finding now among the nervous wrecks which strew the shore of human experience.

Of course they did not know as much as we do—well, that was their good fortune, for they knew some things which were so, and that is more than we can say! Of course they were not as prosperous as we are—well, what of it? Have we anything especially creditable to show as a fruit of our prosperity? It is not beyond the range of intelligent fancy to see those simple old lives looking down through the years, and thanking the God they really believe in, for saving them from what has come to the rest of us!

None of us are fools enough to want the wood fire and the tallow dip, and the early-to-bed and early-to-rise privations of olden times, but there were some things connected with those times which ministered to certain needs of humanity, and out of that ministry grew men and women who, if they did not have so many clothes, had brains, and hearts, and hands; who knew, and loved, and suffered—but lived.

The ministry of the home must be revived, else vain is the ministry of school and church, and even that must decline, unless sustained by that more primary and personal vital ministry of the home; a real home, not one made by the carpenter, or the house-furnisher, or the old-bachelor or old-maid academician. but just the simple, blundering, stumbling, struggling home which nothing in the world but loving human hearts can make.—Universalist Leader.

Young People.

THE LITTLE PEDDLER.

I was busily sewing one bright summer day,
And thought little Chatterbox busy at play,
When a sunshiny head peeped into my room,
And a merry voice called, "Buy a broom? Buy a broom?"

"No, not any to-day, sir," I soberly said,
But soon the door opened: "Pins, needles, and thread,
Combs, brushes? My basket is piled up so high!
If you only will look, ma'am, I'm sure you will buy."

Again I refused him, but he soon came back,
This time bending o'er with an odd-looking pack;
"Ribbons, collars, and handkerchiefs? Cheap as can be;
They came in my big ship from over the sea."

"Hard times, sir," I answered; "no money to spare;
To sell your fine things you must travel elsewhere."
His roguish eyes twinkled, as closing the door
He departed, but came in a minute or more—

Right under my window, the sly little fox!
Crying, "Strawberries! Strawberries! ten cents a box!"
I resolved to reward such persistence at this,
So I bought all he had, and for pay gave a kiss.
—The Watchman.

A LITTLE LAD OF LONG AGO.

Little Abe hurried home just as fast as his feet would carry him. Perhaps if he had worn soft wool stockings and finely fitting boots, like yours, he could have run faster. But instead of stockings he wore deerskin leggings, and, pulled over these, were clumsy moccasins of bearskin, which his mother had made for him.

Such a funny little figure he was, trudging along across the rough fields. His suit was of warm gray homespun. His odd-shaped cap had once been on the back of a coon.

In one hand Little Abe held something very precious. It wasn't a purse of gold, nor a bag of jewels. It was only a book, but little Abe thought more of the book in his hand than he would of gold or precious stones.

To know just what the book meant to this little lad you would need to be very fond of reading. You would need, too, to know how it would seem to live far away from all schools, to have no book of your own, and to see no books anywhere, except two or three very old ones of your mother's, which she had read to you, over and over, until you knew many of their pages by heart.

So when a neighbor had told the little Abe that he could take this book home and keep it until he had read every page, do you wonder that his eyes shone like stars?

Little Abe's home was built on a hill-side. It was not much like yours. It was not built of stone or brick—not even of nice, smooth lumber, but of rough logs. When little Abe lay in his small bed, close to the roof, he could look through the chinks between

the logs, and see the great white stars twinkling down at him.

Tonight, after little Abe had crept up the steps to the loft, he put his precious book in a small crevice between the logs. When the first gray light came in in the morning, he woke and read until his father called him to get up. This he did, night after night, until the book was nearly finished.

One night he slipped the book away as usual and fell asleep to dream of his wonderful story. He woke very early, but there was no golden sunbeam to peep through the chinks and play across his pillow this morning. The loft was dark and cold. Little Abe could hear the wind whistling out-of-doors. He reached out his hand for the book, and—what do you think? He put it into a pile of something lying, white and cold, on the bed. His little bed was covered with an outside blanket of soft, snow!

Poor little Abe! He sat up in his cold little bed, and brushed off the snow as best he could. He tried hard to keep back the tears. But there was a big lump in his throat and a big ache in his heart.

As soon as he could, little Abe set off across the snowy fields to the house of the neighbor. It was more than a mile away, but he trudged along, not thinking of the wind, nor the cold, but only of the borrowed book. When he found the neighbor he held out the poor, spoiled book, and looking straight into the man's face with clear, honest eyes, he told his sad little story.

"Well, my boy," said the man, smiling down into the sober little face, "so my book is spoiled. Will you work for me to pay for it?"

"I will do anything for you, sir," said the little fellow.

"Well, then, I will ask you to pull fodder corn for me for three days," said the man.

Little Abe looked up into the kind face. "Then, sir," he said, wistfully, "will the book be all mine?"

"Why, yes, of course, you can have the book—you will earn it," said the man, good-naturedly.

So little Abe went to work. For three days he pulled corn for the cattle. He was cold, his back ached, he was tired all over. But he was too happy to mind, for that precious book was soon to be his own, his very own.

What was the book for which little Abe worked so long and faithfully? Was it a book of wonderful adventures? Or a story of the sea? Or a book of beautiful fairy tales? The book was the Life of George Washington. And, long years afterward, when our little friend of the honest blue eyes had become Abraham Lincoln, the great and good president of our nation, he used to tell the story of his first book, and say, "That book—the Life of Washington—helped to make me the president of the United States!"—Alice E. Allen in Good Housekeeping.

Kansas City has a Sunday law and the actors and theaters generally do not propose to obey it. Judge Wallace of the criminal court has decided to call the grand jury to act upon these cases. The outcome will be looked for with interest. If the moral fabric of Kansas City will stand the strain other cities will no doubt follow. There are many ways to confuse the Sunday problem but ultimately the Lord's commandments will be sustained and the Seventh Day Adventists and all other transgressors will be brought to their moral senses.

HOW NELLIE GOT RIGHT.

Nellie, who had just recovered from a serious illness, said:

"Mamma, I prayed last night."

"Did you, dear? Don't you always pray?"

"Oh, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. And I tried to remember what I did in one week, but there seemed to be such a heap; then I knew that I had not remembered them all. And I thought what if Jesus had come to me when I was ill? Then I thought about Jesus coming to die for bad people, and he delights to forgive them."

"So I got out of bed and kneeled down and tried to tell Jesus how bad I was; and I asked him to think over the sins that I could not remember. Then I waited to give him time to think of them, and when I thought he had remembered them all, I asked him to forgive them. And I am sure he did, mamma, because he said he would."

"Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."

"Blessed are they whose iniquities are forgiven and whose sins are covered" (Rom. 4: 7).—Selected.

"One solitary word I leave with those whose lives have been stricken to the core, in whom is no heart for thanksgiving. It is from a French writer who hardly realized the Scripture he was uttering: 'The wherefores of earth are the alleluias of heaven.' We cannot realize this now; with years perhaps we begin to catch its meaning, as light behind a veil of vapor; but time will work it clear. Even in this life we come to be very thankful for wishes which were not granted, and to acquiesce in trials against which we were uttering: 'The wherefores are we smitten so?' Sometime we will come without effort to say, 'Thank God, we went through it all.' But this is mystery too deep for most until the blessed afterward, which will leave us always content."—The Housewife.

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"What happened?" she asked.

"I bent the kitty a little," he said, briefly.

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10 bars Laundry Soap	.35
5 lbs. Fancy New Prunes	.40
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Vienna Sausages, No. 1/2 tins, only	.07
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"Now, children," said an enthusiastic teacher, "Johnnie has spelled 'mite' correctly and told us that it is a very small object. Can any little boy remember where mite is mentioned in the Bible?"

One small hand was raised and a small voice said, "The pen is miter than the sword."—Pacific Christian.

"Well, well!" he exclaimed, as he tackled her first pot-pie, "where did you get this?"

"I made that out of Mrs. Shouter's cook-book," replied the young wife. "It's a—"

"Ah!" he broke in, "this leathery part is the binding, I suppose."—